

tians rather shriveled branches. What does Christ say?

He says they will be gathered and cast into the fire to be burned. There are also tied on branches, the life blood does not flow through their veins, therefore they cannot bear fruit to honor and glorify God. The sinner cannot be a branch of the true vine. He is naturally a wild olive branch, and bears bitter fruit. By faith, believing in Christ he can be engrafted, contrary to his own nature, into the tame olive. God's word separates him from the source of his sinful life, and unites him with the true vine Christ Jesus.

Christ says we are clean through his word, which connects life with a current fresh from the throne of God. A wild olive branch engrafted into the true vine, will now grow blossoms and bear fruit to the honor and glory of God. The Christian will now receive through the life channel, from the living one, a principle entirely the opposite, which is lovejoy, peace, godliness, meekness, and temperance. The Christian is cut off from the old parental stalk. Let us be constantly reaching for spiritual gifts, and not allow the world's trappings to be carried in to our Christian lives, for they will be a hindrance to our fruit bearing. Some Christians love to cling to old associates. They like to be popular and appear well in society, that is only one of Satan's traps and will not stand in eternity.

There is so much in being a branch of the true vine. Let us study ourselves and see whether we are a good thrifty branch. As Christ has cheerfully and willingly obeyed God in all things that he commanded him. He expects us to obey him in all things, because of the great love he showed to us. Greater love hath no man than this, that a man lay down his life for his friends. Christ will never cast us away. He is ever ready to take back the wavering child. His pierced side is always open to give life to the returning child. Let us not presume too long, on such wonderful love and mercy. If the branch of the bitter olive remain too long in its natural and parental state it will become hardened that it will be almost impossible to engraft it into the tender, tame, and true vine. Oh, let us in the early morning time of life be engrafted into the true vine, that when the evening time comes we may have quiet and sweet repose.

As we are now cleansed of our old nature and have a new nature, let us submit to the pruning. Every branch that bears fruit, Christ prunes it, that it may bring more fruit. There is nothing so noble and lovely as to abide in Christ, for it is necessary to the Christian fruit bearing. We cannot be a

branch of the true vine until we are engrafted into the true vine, which will give us an all sufficient lesson. By obedience to this lesson our record in heaven will be with our spot and blemish. It would be well at the close of each day to look up our accounts on life's ledger and see which is the balanced side, let us see how many idle words we have spoken, how many moments wasted in gossip and lounging around, how many impure thoughts came rushing through our minds each day. We should remember it is all recorded in the great life's ledger in heaven, and the books will be thrown open to all. There is nothing recorded that will not be revealed.

McLouth, Kan.

#### ISMS AND SCHISMS

J. W. BEER

All isms are related to divisions, or schisms. From among the many isms we may name the following:

Arianism, Atheism, Buddhism, Deism, Druidism, Calvinism, Fatalism, Heathenism, Islamism, Jesuitism, Judaism, Methodism, Monotheism, Naturalism, Optimism, Paganism, Pantheism, Pharisaism, Pietism, Polytheism, Presbyterianism, Protestantism, Quakerism, Romanism, Socialism, Spiritualism, Theism, Universalism, and Tunkerism.

All of these isms have reference to the faith and practice, the doctrines, tenets, teachings, doings and workings of so many different classes, sects, or bodies of people. Every ism is expressive of division or schism distinguishing its sect from others in some peculiarity or something special.

Of all the isms I can think of, there is only one that I can accept and contend for as a whole, and that is Evangelism, which means promulgation of the gospel. There are some excellent things in Tunkerism, and so in Romanism and Quakerism, and all other isms, but all of them also have their objectionable features so that they can never, and should never, be embraced in full by all. These isms constitute a system of specific idolatry in the adoration and service of men, which should go "to the moles and to the bats," as the prophet directs concerning idols. Isa. 2:17-22.

Your humble brother could write a large volume on this subject, but he thinks it best to say but little, feeling that we are all united in accepting the gospel of Christ, the entire gospel, and nothing but the gospel of Christ as our rule of faith and practice.

If there is any essential excellency about any religious ism, it can be found in and sustained by the gospel of Christ. This being the indisputable fact, let us abandon all other isms, and cling only to faithful Evangelism as members of the body of Christ.

Vernalis, Cal.

## Home Circle

### IN MEMORY OF FRANCES E. WILLARD

C. F. YODER

The "Uncrowned Queen of Christendom" is gone,  
Most noble heart, thy work lives after thee.  
Full loyal hosts shall fill the breach, and on  
Shall move, this holy cause, to victory.

\* \* \* \* \*

"I BELIEVE MORE THAN I KNOW."  
(A favorite sentiment of Miss Willard.)

\* \* \* \* \*

The world moves on. Its spiral course  
Uplifts it, age to age, from out its woe.  
God lives, and therefore do I hope,  
And hoping, I believe more than I know.

I believe more than I know for I believe  
That, with the rise of each successive sun,  
The cogs of the organic world have moved  
In such a way that right is furthered on.

I believe more than I know, for I believe  
That e'er another century rolls by,  
That cruel curse, intemperance, shall cease,  
For God hath spoken, and it needs must die.

I believe more than I know, for I believe  
That soon the scourge of public ban shall fall  
On vile tobacco, and such kindred ills,  
For men are learning that no sin is small.

I believe more than I know, for I believe  
That, purified by touch of woman's hand,  
The ballot shall soon bring the hoped-for day  
Of righteous rule o'er all our loved land.

I believe more than I know, for I believe  
That yet the time will come when men shall bow  
To that criterion of purity,  
Which they demand of women only, now.

I believe more than I know, for I believe  
That every home shall some day be like heaven.  
Therein shall sanctity and love be throned,  
And never more from thence shall they be driven.

I know that not in vain doth prayer ascend,  
And not in vain doth noble life-blood flow.  
High heaven's will shall consummate its end,  
And therefore I believe, for I do not know.

Chicago University, Feb. 1898.

#### WILL GOD BE DISAPPOINTED?

In a home where want was staring a family in the face, the father prayed very earnestly one morning at family worship that God would provide them with food for the day.

A few minutes after prayers there was a knock at the door, and when it was opened a man stood there with a large basket filled with provisions.

The address on the basket showed clearly that this was the house; but the father said promptly that there was surely a mistake. The messenger who brought it was confident he was right; but despite all he could say, the man who had just prayed for these very things ordered the messenger to take them away.

At this moment the little boy said:

"Papa, I'm 'fraid God will be dreadfully disappointed if you don't take these things, 'cause you said once that he liked to give us things you asked for, and you just asked for bread and butter and meat, and here they are."

This was too much for the father, and he accepted the basket and its contents.